

*The World Call
to College Students*

Rev. Charles Ernest Scott, D.D.

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Dear Friend:

This has been a great furlough,—this year of 1931-32. We have journeyed over extensive sections of our beloved land; have seen many old friends and made many new ones.

On weekdays we have averaged nearly two speeches; on Sundays, about four. All Cassandra prophecies to the contrary, we have emerged stronger physically than ever from the stress and strain of the witnessing.

Possibly the deepest debt for Missions that the Lord has privileged us to make was in Pittsburgh, in the First Presbyterian Church, Dr. Clarence Edward Macartney, pastor (an old Princeton friend and "fellow" Friar clubman)—an average of four speeches a day for a week. The Pastor, at every meeting, was present—leading in prayer, making sure of appropriate music, setting his people an example in ever growing interest, sympathy and spiritual support.

We have been heartened because of the sturdy Christians we have everywhere met—not least, Church elders, in little groups, at breakfasts, at luncheons, at dinners, in prayer meetings. In many cases these have been big business men, many of whose incomes have dangerously shrunk, but who have kept good heart in God their Saviour, Lord, and Guide; and who, as a whole, are thoroughly evangelical and who travail over the Church.

We have had interesting experiences among all sorts of audiences, ranging from very emotional darky congregations, denominational and interdenominational groups, various sorts of Bible Schools and Theological Seminaries, and Summer Bible Conferences; and a wide range of Church organizations both inside and outside of our own Presbyterian ranks; the most exciting for me being a speech before the great Philadelphia Social Presbyterian Union, January 25, 1932, at the Bellevue Stratford (likewise favored by that Organization on each of our preceding furloughs). At the monthly meeting before that most influential body of Presbyterian elders in the world two speakers always appear. I had the honor to be linked up, that evening, with the Hon. Philip Whitwell Wilson, of the British Parliament, author and journalist, a great privilege to hear him—a witty, genial, Christian gentleman, of fine presence, an able speaker, and making a telling incisive speech, with world vision, from the angle of Heavenly perspective, entitled, "The World Crisis As a Call."

It has been a high privilege before so many kinds of people, under such varied circumstances, to bear witness to the power of the Gospel, as energized of the Holy Ghost, in China; to the need of its people for spiritual life; to the adequacy and availability of our God; to the adorableness of Christ, and to His rightful Lordship over our lives.

We are booked to sail from Seattle, ^{Sept 3} August 6, on "President Jefferson" (^{Shirley} % Dollar S. S. Line).

Hoping to hear not infrequently from you, and that you will support us and our children by prayer as in the past.

Betty, the oldest, is now an evangelistic missionary under the China Inland Mission, at Yang Chow, Kiang Su Province, Central China.

Helen is the wife of the Rev. George Gordon Mahy, Jr., Dean of Witherspoon College, Buckhorn, Kentucky, and the proud mother of George Gordon Mahy, III; a leap year baby.

Beatrice is a Senior in Wilson College, following along all lines in the good steps there of her older sisters.

Francis is a Junior at Davidson College, North Carolina, also with college honor records, and immersed in studies, Y. M. C. A., Student Volunteer life, and athletics, not least as officer in the admirable R. O. T. C., and member of the college's famous rifle team.

Kenneth is a Senior in Stony Brook School for Boys, Long Island, N. Y., and with the highest average of the school in his studies, and much interested in the piano and pipe organ.

Cordially and gratefully yours for the Clan,

CHARLES ERNEST SCOTT.

P. S. After our arrival in China, this September, please write us as usual "at the old stand": Tsinan, Shantung Province, North China, % American Presbyterian Mission.

The World Call to College Students

WHAT is it to be a Christian? It is to be Christ's man. This involves accepting the viewpoint of God; that is, having heavenly perspective, which means to have the mind of Christ.

Do we realize that that awesome passage in Philippians 2:5 is a command to those who name Christ as their Lord? "Let this mind be in you which was also in Christ Jesus". Literally in the Greek, it is more emphatic than in the English translation, which does not fully bring out the richness of the passage: "Who, though He were in the form of God, counted it not a thing to be selfishly grasped at, that He should remain on an equality of estate with God, but emptied Himself."

Of course, He could not empty Himself of His own nature any more than we can empty ourselves of our own; but He threw off merely His *robe* of royalty, divesting Himself not of His inherent personality in His attributes as God, but stripping Himself only of the outward and visible manifestations of His deity, of the insignia of His majesty. And then begins a description of His awesome sevenfold self-humbling such as no earthly potentate from Nebuchadnezzar to Alphonso in any one of the steps was ever willing to take. He "made himself of no reputation, and took upon Him the form of a bond-slave, and was made in the likeness of men: and being found in fashion as a man, He humbled himself, and became obedient unto death, even the death of the cross"—which is to say, that Christ's attitude was that of selflessness, caring first of all for the welfare of others. This is God's viewpoint; and, if we are to be honored and used of Him, it is imperative that we have the courage and honesty to take on this viewpoint.

Surely the most important and worth while thing in the world is to be honored and used of Him, in that which He most wants done. What is this divine objective? It is His purpose and plan and passion to get His name made savingly known to all peoples, races and kindreds. This objective—for splendor, for majesty, for eternal reach—towers above everything else of earth, as the Himalayas tower above the foothills.

Having accepted this principle: that a Christian should have God's viewpoint, the Christian is at once faced with the basic proposition, What is the neediest work in the world that God most wants done, that I, with my capacities, am able to do? At once there emerge the questions, Where? How? And these questions force every Christian to face the missionary call, with its proposition why he should not go to the neediest field he can find—which, in relative and absolute need, is the foreign field. Thus every Christian must give God a sound reason—not a shifty excuse—a reason, that the God of reason will accept—why he does not go to the foreign field.

There are three tremendous initial, inherent advantages that students ought normally to have above all others in deciding their answer to God. They have youth, health, education (or the ability to get it). In view

of these preliminary requisites for answering the call to the foreign field, the older folks have lost their chance.

That one must have youth, need hardly be discussed—that period when it is so much easier to learn a language, to adjust one's self to strange and uncouth conditions, to accept a sympathetic viewpoint toward other cultures and civilizations, unexpected and inferior to their own. Again, health is a *sine qua non* on the foreign field. The testings can be so insistent, the life so irregular, and the nervous strain so severe, that one should not consider work there without a sound constitution and a reasonably developed physique. Although many missionaries have lived in heathendom and done a noble work for forty or more years, yet so many go to the foreign field unprepared in health or education or cultural background or Christian experience or knowledge of other peoples, with their differing moral and social standards, so that they cannot stand the strain. Thus, according to statistics compiled by the Y. M. C. A., the average term of service of many missionaries is something like three years.

Then, too, the educational requirements call for a high standard. We shall need all the talents we can muster—all the natural abilities plus acquired accomplishments, the very best intellectual training with which we can equip ourselves. Nothing else will do in fields far more taxing than the home land.

There are certain basic factors to be considered in determining our decision as to what constitutes a call to the foreign field. In interviews with students I have been amazed at the strange, peculiar, and sometimes bizarre reasons advanced as to why one should go. Some have expressed the opinion that a certain fantastic dream or a peculiar feeling at a certain time constituted a call. What are some of the factors which will help us in making a wise and honorable decision for the glory of God, and for our own eternal good?

Consider the relative need of the home field and of the heathen world. I have talked with young men who said that they felt called to the profession of law in the home land, forgetting that the American Bar Association has pronounced that there are several times more lawyers in America than can find legitimate business. I have talked with young men who were deciding for medicine in the home land, forgetful that there are more physicians in the one city of Philadelphia than there are medical missionaries in the whole heathen world. I have talked with young people preparing to be teachers in the home land, who had forgotten that teachers' agencies report that there are many more teachers than can find positions. The same applies to ministers in the home land, not least in some of the great denominations with which we are familiar. There are hundreds more ministers in each than can find pastoral positions; and, when there is a resignation in a desirable church, forthwith there are many applicants for that position. The same truth holds as to the nursing profession, as to the over-supply in the home land, forgetting the appalling need of the undoctored world. Of the six million blind in the world more than a million are in China (these blind being the fruitage of the ignorance and

superstition of the heathen world, many of them preventable cases). The medical missionaries report that one-third of the Chinese race has trachoma, one-half has tuberculosis in more or less advanced stages,—all of this largely due to heathen ignorance and superstition, cursing the people from preventable causes, in which Christianity and sanitation, (a corollary of the Christian religion,) would vastly mitigate these untoward conditions.

In making decision it is well to remember the parable spoken by one of our great and revered professors in Princeton Theological Seminary of a generation ago, Dr. Benjamin B. Warfield, vast in his erudition, wide and varied in his reading, of logical power that no false premise could fool, with all simplicity as a child in his belief, and faithful to the Lord's ideal for His world plan. He spake to us a parable after this manner:

"A farmer had five hundred acres, and sent his workmen into the vineyard to pick the fruit of the entire vineyard. But they trampled upon one another in their eagerness to pluck the grapes in one corner of the vineyard, leaving the greater part of the acres untouched, with grapes equally good, to be spoiled for the lack of picking. Was that a fair way in which to treat the vineyard? Was the lord of the vineyard pleased with this method of doing his work?"

Do you think this an exaggeration? In my own home state, as in many others, there is something like one minister to eight hundred people, not to speak of church elders, deacons, Sunday School superintendents and teachers, and a great multitude of Christian workers. In this favored land people to a large extent can hear church bells pleading with them from infancy to old age. Here we are gospel-hardened in the multitudinous offers of spiritual health that await at every turn.

In this connection we should consider in all fairness the immensity of the need of the heathen world for Christ. There are vast masses who have never yet savingly heard of Him. Six-sevenths of the world is as yet ignorant of Him, and the heathen are ever increasing faster relatively and absolutely than the Church is evangelizing them.

As a definite, concrete illustration of the immensity of this need, will you think of our great province of Shantung with forty-five million people, only one of China's eighteen provinces, not to speak of the four vast dependencies of Manchuria, Mongolia, Chinese Turkestan, and Tibet; also think of our own Presbyterian mission station field at Tsi Nan Fu, at the far western end of our province, with its great country field of several counties? One of these counties has nearly a million people in it, and the only foreign missionaries itinerating over this country field are the Rev. R. A. Torrey, Jr., and myself, with one single missionary lady to work among the women. In that province one can pass through hundreds of villages where one can only linger to preach the gospel in a mere cursory manner. Is God pleased with this proportion of opportunity offered by the Church?

Our Lord Jesus Christ could not give us an impossible command, or detail us to accomplish an unreasonable duty. When He issued His Great

Command His intention was that each generation should preach the gospel to its own generation. Thus in every age the Church would be overtaking with the gospel message its own generation.

Remember His four tremendous aalls in Matthew 28:18-20:

"All power . . . unto me".

"To all the nations . . . go".

"All my commands . . . teach".

"All the days . . . I am with you . . . If . . ."

Now this command is not a vagary, it was not a new and brilliant idea that flashed upon Jesus' mind in the last week before His execution; but it was the central drive of all He was and thought and taught. It was the very heart of all He came to do. At the very beginning of His ministry, John the Baptist, who belonged to the narrowest sect of the narrow Jewish people, who called other nationalities "dogs"—John the Baptist, under no less than the illumination of the Holy Ghost, met Jesus for the first time with the cry, "Behold, the Lamb of God, that taketh away the sin of the world" the whole world. And just as the main objective of the American army in the World War was the St. Mihiel Salient; just as the "big push" of the A. E. F. was to annihilate the German army, thrust down there as a poisoned spear point, aimed at the heart of France, or to force those armies to retreat into Germany; and, just as all activities of our army converged on the preparation for and the completion of this epochal movement—six men at the rear laboring to support each man at the front—so the central drive of all that for which our Lord taught and healed and witnessed and suffered and died and rose again was this: that the undershepherds might go to the other sheep who are not of this fold.

Do you remember a certain British colonel saying that, with a regiment of picked men, he could guarantee within a year to take a proclamation of King George to every land and have it spread to well nigh every village? Let that suggest to us what the Church could do, if it would.

In a new comprehension of His searching task and of our profession of love to Him, let us remember that He says, "I am with you, if—" "*if* ye do these things" of the last Great Commission "to the extent of your ability". The only logical implication of the converse of that truth is that, if we do not to the extent of our ability go, then He is *not* with us; and many Christians are dwelling in self-deception when they pray, "Lord, we thank Thee that Thou art with us." "Ye are my friends, if ye do whatsoever I command you." "If any man love father or mother . . . more than me, he is unworthy of me, and cannot be my disciple."

Now perhaps the most powerful of all motives to obey our Lord and go to the neediest field we can fill for Him, a field which perforce many other men are dodging, and a field that will never be filled unless we go to it, is this positive command of our Lord to "go".

In considering the elements that constitute a call let us remember that need, relative and absolute, constitutes a call. Just as if you, a good swimmer, were in a boat with a friend who could not swim, and he fell

overboard. His drowning condition of need would be his call to you to help. Once I was crossing a stream in China during December—a stream swollen from the melting snow; a bridge, but the bridge railless. The swirling waters seemed to confuse my horse and he toppled over the edge into the stream, carrying me heavily weighed with winter clothing. A Chinese elder friend, traveling with me and preaching in the villages, at once plunged in, risking his life to rescue me. He, as a man recently won from heathenism, realized that the need was a part of the call to save.

As to the numerical immensity of that need—do we sense the fact that there are a thousand million heathen in Asia? On those Western shores washed by the waves of the Pacific, there they are—these myriads who have never yet been given a knowledge of Christ. Indeed, the Chinese race alone is so vast that were they to march in solid phalanx before your door, thirty abreast, each row three feet apart, that vast procession would pass endlessly, day in and day out, month in and month out, year in and year out, until the children of the present generation would have grown to maturity and joined this procession; and so it would pass on unbroken forever.

And the Church has not yet cared to give them the gospel. Do we think God is pleased with this unfair proportion in the proclamation of the gospel?

Again, let us consider the *spiritual intensity* of that need as an element in the call of those who are so circumstanced as to be able to go. I cannot here detail the inhumanity of man to man in those lands where men have not learned of Christ; where the attitudes of those not knowing God, and thus unreconciled to Him—are calloused, cruel and full of cupidity; where the horrible treatment meted out to women and girls defies description; that world helpless, hopeless, homeless, hellish; that world that is so loveless, so full of lustfulness and lostness. Paul knew his ancient Roman world—he, an experienced traveler, a great scholar in books and a student of men and illuminated by the Holy Ghost. He spoke of it, that world which was entirely worshiping idols (except the little Jewish portion), when he said that this world is without God and without hope, that appalling heathen world which he so awfully excoriated as excuseless for its sins of blasphemy and beastliness (Romans 1); and gave us the philosophical reason from the heavenly angle as to why the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold down (that is, choke) the truth in unrighteousness; for that which may be known of God is manifest in them; for God hath showed it unto them. And so he describes in seven steps the seven stages of the Gentile world apostasy and of its need for the living Christ. No wonder, then, his four terrible questions: "How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?"—those four awful unanswerable questions—unanswerable, if the Church be unwilling, in this the day of His power!

And the venerable John, after his lifelong experience of this world, tells us that this "whole world lieth in the evil one"—a picture, in the Greek, which suggests an object lying on the palm of one's hand. One can enclose it with his fist, which is to say, it is his. And that was what our Lord, on the night He was betrayed, said: that this world was in the power of the god of this age, a temporary prince of this world. And so John, the venerable, in that same epistle, is led on to say, "He that hath the Son hath life; and he that hath not the Son of God hath not life." Is there anything equivocal about that? Anything in that categorical statement that cannot be understood?

I wish there were time to suggest something of the spiritual intensity of that need as illustrated in that heathen world out among those multitudinous villages that I know. I wish there were time to suggest the need for Christ in that world, because of the outrage upon motherhood, upon wifehood, upon girlhood, upon babyhood.

Think of this: One noon, sizzling hot, during wheat harvest time, I with a Chinese elder, was passing through a certain village on an evangelistic trip. The air was tremulous with the dry heat waves; the wheat crop was shriveling in drought. Out from that village came a procession headed by yellow-robed Buddhist priests, wearing beautiful brocaded silk and satin gowns. But what did I care for the beauty of those gowns as I realized the devilment on which they were bent? Following them were village headmen and men of the family concerned. Bringing up the rear was a woman, forced to carry a heavy grub hoe—fearfully symbolic of another, also outside a city wall and forced to carry His own cross to His place of execution. In her arm she held a little bundle of straw. These priests, like hell-hounds, had declared that the cause of the local drought was due to one more girl baby being born into that village; and the mother of the babe was to be forced with that grub hoe to destroy what was in that little bundle of straw and then leave it for the village curs. Dare we think through the implications of that? Does any sane Christian think that as Gandhi says, God gave these people that religion, that it was especially designed for them, that they are happy in it, and that the missionaries should not go and disturb them out of the satisfiedness of their present beatific state?

Again, think of this case: A certain girl betrothed in infancy to a boy in another village. As a young maid—timid, uneducated, inexperienced—she went into the home of her heathen mother-in-law; went as one sunk in a spiritual quicksand. There she had to endure such things as are unnamable, things which drive daughters-in-law to commit suicide—to jump into the village well or pond, to cut their own throats, to soak the heads of matches in water and drink the poisonous compound, and so forth. Finally, this girl's outraged nature broke loose in one exhibition of "*ma chiei*" (reviling the street). It was like a lava flow of vituperation flowing over the crater of a volcano. In such uncontrolled outbursts of anger individuals not infrequently become invalids for life. In connection therewith she, in her wild frenzy fired the roof of the house. Being of

straw it burned readily; a serious crime in these fire defenseless villages. Then the question was: what shall be done with her for the guilt of arson? Her heathen husband and his father in that village went to her nearby native village to consult her father and brother. The four men seized her; and, wading out into the Yellow River, pushed her screeching under its thick, heavy, muddy, treacherous, swirling waters. *And* the significance of this story inheres in this: both clans thought this a satisfactory solution of the problem, and the "face" of all concerned was "saved". Now do we honestly think, as do those who are ignorant of, or indifferent to, the welfare of their brothers and sisters beyond the sea—do we think that such religions were ordained of the Almighty, and irrevocable for them—as Hinduism for the Brahmans, Buddhism for the Burmans, Shintoism for the Japanese, Confucianism for the Chinese, and Mohammedanism for the Arabs? The Scripture says that God would have "all men to be saved, and to come unto the knowledge of the truth." To this end He gave His only begotten Son, that whosoever believeth on Him might not perish, but have everlasting life. God has done His best in the matter. What are we doing in this question of questions?

Another element in the call is *our professed allegiance to Christ*. We say we love Him. On the night of His betrayal He said, "Ye are my friends, if ye do whatsoever I command you." Words before death are solemn words. Moreover, it is always to be remembered that He is the General of our wills even as He is the Saviour of our souls; He is Lord to command our whole life—or nothing. Millions of men have died at the orders of generals—for personal pique and dynastic ambition, for reasons of national pride and for individual jealousy. The Germans said as a matter of pride, "We will take Verdun in a week, and in the process we will lose *ein paar mann*." But in the process, to save their pride and face, they lost two paar hundred thousand—and more. And the French, in their pride at maintaining their slogan, "They shall not pass", also lost more than two paar hundred thousand. Napoleon, against the judgment of his general staff, persisted in his futile Moscow campaign, with the words, "What is the death of a million men in the accomplishment of my purposes?" And his mere glance at the imperial guard would send down the word, "The eye of the Emperor is upon you", and cause that famous organization, always to be relied upon in its splendid esprit de corps, to perform prodigies of valor, to put forth herculean efforts in the crises of battles that determined the destiny of Europe. Are we so liege loyal to our great General that His word—not to mention His glance—will send us anywhere to attempt anything, at any cost for Him? Let us honestly, courageously face the great proposition of our Lord, "If any man . . . hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple". Are we measuring our allegiance by this searching test?

Now, of course, it is conceded that this campaign to bring the knowledge of the Lord to all the world, is difficult. Plato said, "Nothing great is easy; anything worth while consumes time." Not less to bring the

gospel to a land like China. But the moment we acknowledge the Lordship of Jesus Christ there is but one logical position for us to take. Always remembering that He is the Lord of our life, our attitude should be that of Tennyson's "Light Brigade":

"Theirs not to reason why,
Theirs but to do or die."

And perhaps it is ours to do *and* to die.

Do you remember, in the magnificent retreat from Mons, about the little British regular army at the beginning of the World War? There is a story in that epic movement, as told by a participating officer, in a thrilling little book entitled *The First Six Divisions*, in which General French called upon his men to do something which the officers said was impossible. General French answered, "I must have men who can do the impossible"; and forthwith his men, with that confidence which he had in them, did it.

In connection with this thought it is very important for us to remember that we need not be afraid of the will of God. If we are in the center of His will for us we may rest assured that He will plan better for us than we can plan for ourselves, better than father and mother love can arrange for us.

Moreover, we should remember that our Lord is honoring us supremely in His appeal to us to accomplish the difficult. This is the noblest appeal to the finest in our nature. Lord Bacon in one of his essays, says that great men of action understand a secret of accomplishing tremendous things. Why cannot we all understand it; namely, that a man trusts and loves another man, and then, in proof thereof, gives him a hard and dangerous duty to perform? The biographies of great men teem with thrilling illustrations of this tremendous fact—which can be an open secret to us. There is no such way of honoring another man as thus treating him.

Do you remember that Italy during the Middle Ages was, through the machinations of the papacy, kept weakened and helpless, divided into little rival duchies and principalities? Thus Italy could attain no worthy greatness? Then came Garibaldi, with his appeal to the young men to unite Italy. They asked: "What do you offer us?" And he answered: "Hunger, hardship, rags, disease, death. Come and suffer!" And they flocked to his standard, and an united Italy was the result. Do you remember that Lee at Chancellorsville with sixty thousand men faced General Joe Hooker with one hundred and twenty thousand Federal troops, men just as good? Lee, in proof of his confidence in, and love for Jackson gave him more than half of his little army to execute that famous flank movement and bring disaster to the Federal army whose general had blasphemously said: "Now I have Lee where even God Almighty cannot keep me from smashing him."

Do you remember that Washington, in his confidence in General Anthony Wayne, entrusted him to take the supposedly untakable British

fortress at Stony Point, to which Wayne answered in his thrill at Washington's trust of him: "General, if you would command me, I would attempt to storm hell"; and Wayne captured Stony Point?

You possibly have heard that the Lake Superior shore has more life-saving stations to the linear mile, because of its dangerous coast line, than any other. Literally more tonnage, with lives to be guarded, passes annually through the canal at Sault Ste. Marie than through Suez. Among its famous life savers were Captain Cleary and his crew. One terrible winter day a ship went on the rocks, and Captain Cleary ordered out his men. They were big, strong, brave, experienced. They looked him straight in the eye and said, "Cap., we can go out, but we can never come back", to which without hesitation he answered, "Boys, we don't have to come back." They went, and, as a result of the spirit in which they went, not only all of them came back, but they brought off every passenger from the ship breaking up on the rocks.

Now apply this in our allegiance to our Lord in His spiritual warfare.

Do you remember that brilliant young British student, Henry Martyn, who flamed his life across Persia, with his motto, "Let me burn out for God"? And as old Persian Christians have told our Presbyterian missionaries, "Henry Martyn lived a very long time in a very short time." Is this not the missionary spirit taught in the words of our Lord, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit"? In comment on that, you should see the little bowl of wheat in the sarcophagus of Rameses the Great in the Imperial Museum in Cairo—the then conqueror of the known world, the persecutor of Moses and the Israelites. If the handful of grain buried with the despot had been planted and its increase planted and that increase planted through the generations, there would be wheat enough today to feed all the starving millions of China.

The same law holds in the life of the spirit. If the Church is willing to die unto itself, instead of being cribbed and cabined and confined and confined within the self of its own petty interests, it can nourish the whole world spiritually. What we need is a little more iron in our blood as Christians—the spirit that animated Captain Robert F. Scott and his companions on their journey to the South Pole, each man being willing to sacrifice himself for the other. One sick man finally walking off into the blizzard that the others might have the more food and not waste any strength upon him, the weakest member. The last entry in their famous diary reads as follows: "Blizzard bad as ever. Wilson and Bower unable to start. Tomorrow our last chance. No fuel, only one or two packages of food left. Must be near the end. Have decided it will be natural. We shall march for the depot with or without our effects, and *die in our tracks.*"

We need this spirit of do or die for our Lord never so much as now. To save self is to lose our soul.

I do not want to leave you with the impression of hard duty done from a sense of obligation without the resiliency of joyous fealty in which

it is for us to realize that, in a glad response to the extent of our ability to His holy will, we gain liberty in Him, power for Him, a sense of at-one-ment with Him, and comfort unspeakable in the Holy Ghost. This is the explanation of the great career of one of my heroes, David Livingstone.

Do you remember that, when he came back from Africa to receive his honorary degree at his alma mater, all the savants of the realm were gathered at Glasgow to do him honor; also many of the great officials and administrators of the realm? The students of the university also were there—to shoot peas at him, as was their custom in receiving distinguished visitors. But they never shot peas at him. There was something in his appearance—tall, gaunt, emaciated with twenty-seven fevers, his arm still in a sling from a lion's bite. There was also still more impressiveness in his opening words. "Do you know what sustained me in all my trials?" And here let us insert a footnote from the annals of the Royal Geographical Society to the purport that: "in all the annals of man we have no record of a human being having endured such privations and dangers and survived, as did H. B. M. David Livingstone." Therefore there is much point in his question, before that distinguished assembly, "Do you know what sustained me in all my trials? It was this, the consciousness that, to the extent of my ability, I was obeying the last Great Commission; and therefore I could claim and receive His marvelous promise, 'Lo, I am with you always, even unto the end of the days.'" It is this blessing that, through a wise and courageous decision, I covet for myself and you, each one.

Additional copies of this reprint may be obtained by writing Dr. Charles Ernest Scott, % The Sunday School Times, 325 North Thirteenth Street, Philadelphia, Pennsylvania.